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THIS Alliance has been formed for the purpose of uniting professed Spiritualists and inquirers who are not represented by any existing society: for providing them with opportunities of social intercourse: and for offering them from time to time information respecting the facts and philosophy of Spiritualism by means of papers and discussions. It is also intended to circulate, or rather to aid in circulating, the literature of the subject, and especially the journal of the ALLIANCE—"Light"—in districts where such help is needed.

At present it is deemed wise to confine the efforts of the Society to social and discussion meetings. Rooms have been taken at 16, Craven Street, Strand, where Spiritualists and their friends can read the special journals and newspapers of the movement, and use the library of works on Psychical and Occult Science. This reading-room they hope to make a central meeting-place for Spiritualists visiting London, as well as a centre of work for the benefit of the cause, and they invite gifts of books and periodicals from their friends.

The subscription of members is fixed at a uniform rate of one guinea per annum. No appeals for money will be made beyond this amount, but the Council will gladly take charge of, and administer, any donations entrusted to them for the purpose of aiding poor districts with grants of literature, or copies of "Light." Indeed the usefulness of the ALLIANCE in this and other directions will largely depend on the amount of money, outside of that accruing from subscriptions, which may be placed in the hands of the Council.

Information will be gladly afforded by the President, W. STANTON MOSES, M.A., 21, Birchington Road, N.W.; by MORELL THEOBALD, Hon. Sec., 62, Granville Park, Blackheath, S.E.; or by any member of Council.

Subscriptions, which are due in January, should be paid to the Hon. Treasurer, HENRY WITHALL, Gravel Lane, Southwark.

Notices of all meetings appear regularly in "Light."

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To the Editor of “Light,” 4, Ave Maria Lane, London, E.C.

"Therefore in glory Spiritual is He pourtrayed to thee
With power radiating from Him to all humanity
Through these His Earthly Missions; but a type of others borne
On Earth, in pity to thy race, by That Exalted One.

"For all are His. To Him in trust, the Father's love has given
Thy planet to watch over, and to bring each Soul to Heaven;
And on His high Seraphic plane, no creedal bonds are known,
His Heart of Love embraces all—for are not all his own?

"More shall we have to say—but now the strain thou canst not bear;
We leave thee—but the Vision and the lesson ponder o'er;
And know these mighty truths we show, are not for thee alone;
To stir the hearts of many to receive them are they shown."

Then all was silent, all was o'er, that glorious Vision gone,
The golden light, the angel voice, and I was left alone.
Was it a dream? a reverie? or was it sterling gold
Of purer, brighter, truer ring, than Earth can e'er unfold?

March 17th, 1885.

III.

THE "NEW DISPENSATION," OR "SECOND COMING."

Again retreating from the World, in peaceful solitude
Within my sacred chamber, where no presence may intrude
Of earthly mould, at that sweet hour of universal rest,
When Slumber throws her soothing mantle over every breast;

In thoughtful mood I laid me down, thankful the day was o'er
With all its duties, all its cares, and I was free once more:
Yes, free in thought, and free in soul, like caged bird set free,
To revel in the joys of unrestrained liberty.

"Alone!" I cried, "oh joy! alone!" "No, not alone, my Child."
Was it a voice I heard, or echo born of fancy wild?
"No fancy wild, oh Mortal, for again we come to thee,
Again to teach thee Holy Truths for all humanity.

"Three lessons have we given thee, through visions glorious,
Three Truths of mighty import hast thou now received from us,
And yet another must thou learn, and yet another still,
For, know we are God's Messengers, His purpose to fulfil."

O'erawed I listened, then uprose, and lowly bent me down,
"Oh Angel Messenger," I prayed, "God's holy will be done,
And grant His humble handmaid grace to fittingly receive
Those truths so precious to her race, He willest thee to give."

"Rise up, My Child, thy prayer is heard; now upward turn thine
eyes;
What seest thou?" "I see our Angel Guardian in the skies;
A golden halo crowns His head, He stands on clouds of light,
Around, awaiting His commands, are countless spirits bright.

"Of every hue, of every clime, of every nation they,
Throughout the realms of Spirit Land, His gracious call obey,
For all acknowledge Him their Lord, now from Earthblindness
free,
And gladly yield obeisance to His supremacy.

"And lo! a Voice like sweetest music vibrates on my ear:
My friends, I have assembled ye, God's high behests to hear;
Our Father sees the time is ripe that brighter light be given
To those on Earth, our brethren dear, through ye, already risen.

"As His Vicegerent now I speak, to ye He gives the power,
Communion free with those on Earth to open from this hour;
Go forth then, marshalled by Myself, I lead ye in His name
To execute His mission high, for Earth's redemption.

"Go, show yourselves by sight and sign, that living still are ye,
No more must doubt and fear encompass immortality;
God's fiat is gone forth, then hasten all ye to obey
In joy and gladness, for the mission given ye this day."

"All bow—and now that myriad host I see in order grand
Move Northward, Southward, Eastward, Westward, each a mighty
band;
And all with purpose high, intent their mission to fulfil,
With loving zeal to execute the Father's holy will.

"But now, a strange thing meets my gaze. Angel, I pray thee say,
What meaneth it that those whose hue betrays the burning ray
Of Eastern Sun, and Torrid Zone, Westward and Northward go,
While those of fairer hue to Eastern, Southern countries flow?"

"My Child, herein the lesson is, thou now must learn this day,
And hence the Vision given, that to thee we may convey
Its import high in characters clear as the noon-day sun,
Clear as God's holy will to us; and may that will be done.

"The Vision shown thee well portrays the grand reality
Of active work in Spirit realms, for Earth's humanity;
The 'Second Coming' of our Lord, in glory Spiritual
With all His angel messengers, God's bidding to fulfil.

"And as thou sawest spirits fly to countries not their own,
It is to show thee, that in Heaven, hearts not creeds are known,
Nor hue, nor clime. Ponder this o'er, my Child, I leave thee now,
And pray that Wisdom from on High may rest upon thy brow."

March 26th, 1885.

IV.

THE UNIVERSAL RELIGION.

Again upon the outer world, my chamber door I close
In peaceful joy that now no thought of Earth may interpose
Between me and my God: Or bar that sweet communion high
With those already gone before into Eternity.

And thus absorbed in deepest thought, I knelt in humble prayer
That He Whose Soul-enlightening presence permeates everywhere,
Might bless me with the Heavenly glow of His dear presence here,
With love and wisdom Spiritual my yearning heart to cheer.

And as I prayed, behold before my Vision now appear'd
A wondrous sight! A globe of large dimensions in the air:
Like Mother Earth to me it seemed, for on its surface fair,
Her continents and islands, seas and oceans pictured were.

And slowly it rotated, that my Vision might embrace
All countries in succession, every clime and every race.
What meaneth it? I asked, in mental query—when a sound
Like softest music met my ear, and made my heart rebound;

For well that Angel Voice I knew, that Voice of soothing love,
Like rippling waters of a stream, life's dewdrops from above;
Yea, dewdrops on a Soul athirst for living dew from Heaven,
Reviving it, renewing it, with its most precious leaven.

"My Child, no questions ask as yet, but watch in faith and see
The gradual unfolding of this Vision given thee."
Such were the gracious words vouchsafed unto me, as I knelt
In humble attitude, and gazed in silent wonderment

Upon that moving sphere; when lo! encircling it I saw
A band of light; its brilliancy increasing more and more
Unto the perfect day: and on that band, in words of gold,
Illumined as with glow of Heaven's rays, there was unrolled

That old familiar precept called "The Golden." Thus it ran:
"Love God with all your heart and soul, and love your brother man
As though yourself. In this the sum of all religion true,
Throughout the Universe, God's law—most ancient—ever new."

"My Child," the Angel said, "thou seest now the reason why
That glorious 'Golden Rule' encircles all humanity
Of every country, every clime, embracing all in one,
One Universal Brotherhood—as God wills should be done.

"In previous lessons hast thou learnt, no creeds are known in
Heaven,
God's 'Golden Rule' for every Soul, as on that band engraven,
Is all complete for time and age, for every race and nation,
Its simple grandeur reaches all, throughout His wide Creation.

"This lesson learn—and far and wide impart it, as the seal
And sum and substance of God's law, for Man's eternal weal
Whether in Earth or Heaven—yea, engraven must it be
On every heart aspiring to a blest Eternity.

"And this the Golden Message to be borne to every land
By those Angelic Messengers, who under God's command,
Led on by Jesus, our Lord, now visit Earth again,
His mighty Truths to propagate amongst their fellow-men.

"And now, my Child, once more adieu, each lesson ponder o'er;
The fifth has now been given thee—a precious, priceless store,
Entrusted to thy keeping—Oh, a faithful servant be,
And use them for God's Glory, and to serve humanity."

April 10th, 1885.

FOUR VISIONS.

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Vision 1 contains two lessons. 1st. The Spirit explanation of "The Trinity." 2nd. That Jesus is the Guide and Guardian of this planet, and is also the "Holy Spirit" or "Comforter" promised to us, and that He has been incarnate several times on the Earth for our progress.

Vision 2 teaches that our Guardian's Earthly incarnations being ended, His coming is now in Spiritual Glory, and as such is seen in this vision.

Vision 3 shows Him sending forth His ministering Spirits to all quarters of our globe, to teach us by sight and sign the grand fact of immortality.

Vision 4 teaches the only true and universal religion both in Heaven and Earth to be God's "Golden Rule."

"LILY."

No. I.

A GREAT MYSTERY.

In the silence of my chamber, in the stillness of the night,
When the fever of life's struggles no longer dims the sight,
Then my soul its power grasping, then my spirit taking wing,
Upsoars to Life Supernal, and to thoughts that round it cling.

And thus in meditation deep, one night not long gone by,
On that mystery of mysteries, "The Holy Trinity,"
Unrolled before my vision was a new translation given
In words that glowed as diamonds in the star-lit vault of Heaven.

"Oh, Mortal," thus the message ran—"we now unfold to thee
That yet unravelled mystery, 'The Holy Trinity':
Our Father-Mother, 'God Supreme,' Wisdom and Love in One,
Creative Energy and Power, portrayed in 'God the Son.'"

"From Love Almighty, Love Supreme, conjoined with Wisdom high
In equal Majesty, sprang forth Creative Energy;
(That power that bade the myriad worlds that meet thy gaze
'To be,'
That power that peopled them with forms of life in harmony.")

"In these behold 'The Trinity' of Father-Mother-Son,
Of Wisdom, Love, and Power combined, the Holy 'Three-in-One';
One perfect Whole thus stands revealed to our adoring eye,
And thus interpret we to thee 'The Holy Trinity.'"

In awe I gazed; when gradually they faded from my view,
Those words of startling import, giving rise to thoughts so new.
Then where "The Holy Spirit" of the ancient Three-in-One?
Is He from His high place dethroned? His name and glory gone!

And where "The Jesus" of our love? Is He dethroned too?
A myth, a symbol only, is He now proclaimed to view?
He lost to us for evermore, round Whom our heart-strings cling,
Our precious Lord and Master, our Brother and our King?

"It cannot be, forbid it, God," in anguish deep I cried;
When lo! a gentle Voice in whispering accents by my side
Said, "Fear not, Child, but listen while we yet expound to thee
Our second lesson gathered from 'The Holy Trinity.'"

"The Father-Mother-Son, the perfect Wisdom, Love, and Power,
Know well their children's needs from day to day, from hour to hour;
Know well they need a loving Guide, a Guardian to watch o'er
Their faltering steps and lead them on from Shore to brighter Shore.

"And such is Jesus, called 'The Christ,' in Ancient times, as now,
'The Expression' of the Three-in-One, embodied here below
As Christna, Buddha, Jesus, born on earth to lead the way
To ever clearer, brighter Light, unto meridian day.

"And such The Holy Spirit is; 'The Comforter' foretold
By Jesus, when on earth He lived some thirty years, of old;
'Twas of Himself He prophesied, that He would ever be,
Nearer and ever nearer drawn to our humanity.

"And hath He not His word fulfilled? 'The Comforter' hath been
In every hour of need to all who draw near unto Him?
Whether as Christna, Buddha, Christ, 'tis still God's 'Holy Son,'
God's 'Holy Spirit' sent to earth from God the 'Three-in-One.'"

"Tis He, the Comforter and Guide, dear Guardian, tender Friend,
Who from all time the Mission had, thy Planet, 'Earth,' to tend;
'Tis He, 'The Expression' of our God, incarnate for Earth's weal,
In earthly robes of differing forms, but the same Spirit still.

"Know then, oh Child, and understand the lessons taught thee now
Of grand and mighty Truths; and may thy Soul and Spirit bow
In deep humility before that Wisdom, Love, and Power,
That deigns thee knowledge so sublime; a precious, priceless dower."

In awe these wondrous words I heard, flashed to me from above
As living Truths upon my Soul, vouchsafed to me in love,
And with deep gratitude in prayer and praise, my Soul o'erflowed
To Him, the Almighty "Three-in-One," Love, Wisdom, Power—
"GOD."

January 24th, 1885.

II.

"AND I SAW A GREAT LIGHT."

Reclining in my old armchair, from worldly cares set free,
The inner Soul expanding in a thoughtful reverie
On all the wonders of my life, since first the "opened door"
Yielded its sweet communion with the loved ones gone before.

Methought the chamber glistened with a strange supernal light
Of golden hue! I upward gazed, when lo! a wondrous sight
Was shown unto me! In the air, mid sunlight's dazzling rays,
Stood forms majestic! Three were there, presented to my gaze.

And side by side stood they—in beauty unapproachable,
Yet in ascending scale! The third, so grandly beautiful,
No words of earthly language could the portraiture convey,
Of that Soul-illuminated Being, in His glittering array!

"Put off thy shoes from off thy feet," I heard a Voice then say,
"For the place whereon thou standest is most holy ground this day.
Rememberest thou the Vision of the three-fold-mystery?
Rememberest thou the lessons that we then vouchsafed to thee?"

"Look upward now, for yet another lesson must thou learn
Of truths that shall proclaimed be, before the noonday sun:
For now the time appointed is, now is the 'Day of Grace,'
When—the veil unrolled—a grander light shall shine upon
thy race."

I looked! The Blessed Three were there! And as I looked, I saw
That cords of light attached them to each other evermore,
And over them, in words of gold, illumined as the sun,
Were "Christna, Buddha, Jesus, One in Three and Three in One."

Whilst wrapt in contemplation on this glorious scene, a Voice
Resounded through the air in words, "Rejoice! oh Child, rejoice,
For now the illustration of the second lesson given
Prepares thee to receive yet higher, holier light from Heaven.

"Then higher turn thy gaze, and tell me now what meets thy
view."

"I see a grander Being still, on clouds like sparkling dew,
So brilliantly the rainbow tints appear refracted there,
Like tens of million diamonds upon the sun-lit air.

"I see Him high above the Three, and from His Person flows
Unto them myriads of rays—each ray through them endows,
Now North, now South, now East, now West, with light some
hungry soul
To lighten on his darksome way, unto the brighter goal.

"And oh! His countenance is Love, and tenderness divine;
'I cannot spare one soul,' He says, 'for all, all, all, are Mine.'
Who is this Glorious Being? Who? Angel, I pray thee say;
Interpret me this vision, that I fail not by the way."

"My Child, this Vision given is, to show the time is here,
When knowledge Spiritual shall flow throughout the earthly sphere;
Led on by Him, Whose mortal incarnations now are o'er,
Whose Spiritual power henceforth shall spread from shore to shore,

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A Journal of Psychical, Occult, and Mystical Research.

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"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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This work, first announced a year ago, has been unavoidably delayed, owing to the Author's numerous engagements. It is now, however, ready for press, AS SOON AS A SUFFICIENT NUMBER OF COPIES HAVE BEEN SUBSCRIBED FOR. The plan of the work has been considerably enlarged; its scope may be gleaned from the following draft synopsis of the sections into which it is divided. It will form a volume uniform in style with "Spirit Teachings."

- I.—Introductory: Giving brief résumé of ground to be traversed, and present position of Psychological Science, embracing—(a) What is known, based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only; (d) The Tendency of Material Science towards the Realm of Spirit.
- II.—Methods and modes of investigation, with suggestions.
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LVI.—ATHENAGORUS.

He wrote two works: "The Embassy," commonly called his "Apology," and a work on the Resurrection. The former he presented to the Emperors Commodus and Aurelius, about the year A.D. 177. Though no mention is made of these by Eusebius or St. Jerome, their authenticity is generally guaranteed by criticism. St. Epiphanius is the first who speaks of the Apology of Athenagorus.

In "The Embassy" (ch. xii.) he quotes a passage found in St. Matthew's and St. Luke's Gospels. Contrasting the Christians with the pagans, he speaks of the former as "men reckoning the present life as worthy of small account, and passing through it concerned with this alone, to know Him who is truly God, and the Word that proceeds from Him; knowing also that a far better life than can be expressed in speech is to be expected; lovers of men to that degree as not only to love their friends; 'For if you love,' He says, 'your friends, and lend to them that lend to you, what reward shall you have?'" (Mat. v. 46; Luke vi. 32, 34.)

LVII.—ST. GREGORY THAUMATURGUS.

Theodorus was his name in early life. He was an illustrious scholar of Origen's, in whose praise, at parting, he delivered, to a large concourse, an oration which is still extant. He became Bishop of Cæsarea, in Pontus, about A.D. 240, and lived till about A.D. 270. Shortly before his death he attended the Council at Antioch against Paul of Samosata, who denied the Divinity of Christ. Of his letters only one remains, styled his Canonical Epistle. During his episcopate the Gethi and Borades made an incursion into Pontus and the neighbouring provinces. In the confusion various scandals occurred, which called for the zeal of the saintly pastor. In ten distinct canons he points out what things were to be repaired and how. Among others, the faithful were accused of having eaten the meats offered them by the barbarians. St. Gregory disposes of this in the first canon, which begins:—

"It is not the meats that trouble us, O holy Father, if the captives have eaten what those placed before them who had become their masters; and, above all, since the one account with all is that those who have overrun these our regions do not worship idols. Now the Apostle says: 'Meats for the belly, and the belly for the meats, but God shall destroy both it and them.' (1 Cor. vi. 13.) But the Saviour also purifying these meats: 'Not that which entereth in defileth the man,' He says, 'but that which goeth out.'" (Matt. xv. 11.)

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ERRATUM.—By mistake the word "Fins" was appended to the "Testimony" in last week's issue. They are, as will be seen, not yet complete.

LX.—FLAVIA DOMITILLA.

The following passage from Eusebius occurs in Book iij. 19:—

"These (ancient historians) also set forth the time precisely, recording that in the fifteenth year of the reign of Domitian, along with many others, Flavia Domitilla, born from a sister of Flairus Clemens, one of the Consuls at that time in Rome, was, on account of her testimony to Christ, deported for punishment to the island of Pontia."

This is interesting, as showing into what high quarters the faith had penetrated. Here it was in the very palace of the Caesars, and amongst the highest officers of Rome itself, in the reign of Domitian (A.D. 81-89). When he unsheathed the sword against it, he had to victimise his own nearest relatives. He banished his niece, Flavia Domitilla, to the island of Pandeteria; his little niece, another Flavia Domitilla, as Eusebius here tells us, to the island of Pontia, and he imbrued his hands in the blood of his own first cousin, Flavius Clemens, who was also his brother-in-law. Dio Cassius, a Pagan historian, is the authority for this (Hist. [xvii. 13]). Yet he destined the two sons of this martyr, Flavius Clemens, to succeed himself in the empire, and gave them for instructor the celebrated Quintillian. Their names were Vespasian and Domitian. After the Emperor's assassination, they were set aside by the Senate, perhaps through fear or hatred of the Christian religion. Thus, before the close of the century which began with the birth of Christ, Christianity was within a single step of mounting the Imperial throne, and it preserves on the roll of its martyrs and confessors at that early date several illustrious members of the family of the last of the twelve Cæsars.

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Plymouth. — Richmond Hall, Richmond-STREET.—Services for SUNDAY NEXT, MARCH 15th. AFTERNOON at 2.30 : Public Circle. EVENING, at 6.30.—JOHN T. B. PAYNTER, Sec., 7, Buckland-street, Plymouth.

Stonehouse (Devon). — On Sunday next, MARCH 15th, Services will be held in the MISSION ROOM, "SAILORS' WELCOME," UNION-PLACE. MORNING, at 11. Address; 11.30. Circle Séance. EVENING, at 7, Lecture, "The Voices of the Dead;" 8 p.m., Circle Séance.

The Cardiff Spiritualist Society (President, W. REES LEWIS; Secretary, R. BROOKS, 3, ANGEL-STREET, CARDIFF).—Meetings are held at MR. COOPER'S, CROCKHERBTOWN, on SUNDAYS, at 6.30 p.m.

Exeter.—Free Spiritual Research Society.—Reading and Séance Rooms at 13, The Mint, open every evening, also Sunday services at 10.30 and 6.30.—Sec., R. SHEPHEARD, 57, Howell-road, Exeter.

Newcastle-on-Tyne Spiritual Evidence Society, 13, Weir's-court, Newgate-street.—President, H. A. KERSEY, Esq., 4, Eslington-terrace, Newcastle-on-Tyne.

Glasgow Association of Spiritualists, 2, Carlton-place, Glasgow.—President: J. ROBERTSON, Esq. Permanent Lecturers: Mr. and Mrs. E. W. WALLIS; Secretary, Andrew Drummond, 8, Newhall-terrace, Glasgow.

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The Cardiff Spiritualist Society (President, W. REES LEWIS; Secretary, R. BROOKS, 3, ANGEL-STREET, CARDIFF).—Meetings are held at Mr. COOPER's, CROOKHERSTOWN, on SUNDAYS, at 6.30 p.m.

Walworth Association of Spiritualists.—Public Religious Services are held every Sunday evening, in LAMB'S SCHOOLROOM, 43, MANOR-PLACE, WALWORTH-ROAD, at 7 o'clock, to which everyone is welcome.

Newcastle-on-Tyne Spiritual Evidence Society, 13, Weir's-court, Newgate-street.—President, H. A. KERSEY, Esq., 4, Eslington-terrace, Newcastle-on-Tyne.

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Camberwell and Peckham Association of Inquirers into Spiritualism.—81, WELLS STREET, CAMBERWELL, S.E.—Friends and Inquirers are cordially invited to join the Association; applications for Membership to be forwarded to the Secretary at the above address where every information will be given; "LIGHT" and the Medium can be had; Mr. PRIOR, Medical Mesmerist, attends by appointment.

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SPECIAL AND IMPORTANT ANNOUNCEMENT TO REGULAR SUBSCRIBERS TO "LIGHT."

CHARLES BLACKBURN, Esq., of Blackburn Park, Didsbury, near Manchester, and 105, Elgin Crescent, Notting Hill, London, W., whose name has so long been honourably known as a hearty supporter and promoter of Spiritual research in England, recently signified his desire, under certain conditions, to benefit "LIGHT." We are, consequently, in a position to announce that he has generously placed it within our power to conclude an arrangement, whereby a copy of the undermentioned work can be secured to our regular subscribers *free of any charge whatever*, under the conditions hereafter mentioned, an arrangement in which, to forward the object in view, Mr. W. Eglinton and the Psychological Press have readily concurred.

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